

# ZION'S HERALD AND WESLEYAN JOURNAL.

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## MISSIONARY CORRESPONDENCE.

FROM OUR MISSION ROOMS.

**GERMANY.**—The happy working of our mission in Bremen will be seen by the following extract from a secular paper, which Bro. Jacoby sent us by the last steamer. The translation was made for us by our Bro. Jost, a missionary to the Germans in this city. He has kindly added a note, which further shows the blessed operation of the mission in the fatherland:—

Translated from a Bremen paper of May 30th, 1851.

A communication, which has an especial interest for Bremen, comes to us from the United States. In the first half of this month, a meeting of the General Missionary Committee of the Methodist Episcopal Church was held. The sum which the society gave for its pious works last year was \$150,000; the year before last, \$100,000; and this year it has been raised to \$167,000. According to the report of the officers of the society, \$35,000 of this sum have been appropriated for the Germans in America, and \$10,000 for Germany. The happy influence of the blessed labor of the Methodist missionaries, upon the most neglected part of the working population with us in Bremen, is well known to every citizen in Bremen who takes any interest at all in the affairs of his fatherland.

**THE BANNER CONFERENCE SOCIETY.**—We have been in attendance upon some twenty conferences within the last fifteen months; and have been present at the anniversaries of the Conference Missionary Societies, but we have not witnessed a more delightful or so successful an anniversary, as at the Pittsburgh Conference, in Alleghany city, on Sunday afternoon, June 22d. The meeting was held in the Beaver street church, and was addressed for an hour by the secretary. The public collection was then taken; and this was followed by a proposition to raise \$100 for the building of the church in Germany. It was made up in a few minutes. Then it was proposed to raise \$100 for the building of the church in China. This was quickly contributed. Then commenced the making of life members of the Parent Society. One pleasing feature of the movement was the selecting of aged and prominent lay members, superintendents of Sunday Schools, who had served long and faithfully.

The meeting lasted for two hours and a half, and the collection and subscriptions amounted to \$670. This is the largest amount we have yet seen contributed at an anniversary of a Conference Missionary Society. It is as yet the Banner Conference Society Contribution. It was observed that the lay members took a more active part than usual in this meeting. So ought it always to be. There was no bidding, no pressing, no lagging; the contributions were unconstrained, and given with evident pleasure.

We observed at this meeting what we had occasionally observed at other anniversaries; that is, that there were no large contributions given at once by any one person. The largest contribution given at once was \$20, and this only in two or three instances; yet some persons gave more than \$20, but divided it among several propositions. One lady, a friend to missions, put \$100 into the hands of the secretary, to be distributed among the propositions as they should be made. It was distributed in sums of tens, fives, threes, twos, and ones, until it was exhausted; and thus the stream of contributions was kept flowing. The constant contributions of the secretary on the part of a lady, awoke general curiosity, and inspired much good feeling, and was thought to have produced a generous competition in others, particularly in one brother, whose various contributions must have amounted to probably \$100.

We wish to remark particularly, that the success of the meeting depended much upon the prompt and excellent arrangements of the managers of the society. The preliminary services were short; the speaking was confined to one hour, leaving one hour and a quarter for the collection and contributions.

**CALIFORNIA.**—Rev. Isaac Owen writes from Santa Clara, May 8, 1851, to the Corresponding Secretary:—

With great gratitude we acknowledge the kindness of God, in preserving the lives and health of the missionaries and their families on their passage to this country. They arrived on the morning of the 5th inst.; and I reached San Francisco at night, but not in time to see Bro. Bateman, who, like a true missionary, went right on to his circuit. Bro. Dryden and his lady expected to leave on the 6th for their work; and Bro. Macleay will reach his circuit to-day. Bro. Woodward has gone on to Oregon; and Bro. Kingley stopped for the present, but will most likely be able to go in the next steamer. The brethren are in good health and fine spirits. I need not say to you they were greatly received. They will relieve us some, but I feel almost as much as ever embarrassed for want of men; if we had the nine we asked for in our last, and the kind described, we could do for the present. Remember we have men of the first talent and of the most liberal education to preach to here, and these are to be found in every congregation.

**The preachers and their families are well, and they are at their work in earnest, and in fine spirits. And we have the best of all, the Lord is with us.** We had a very interesting camp meeting, which commenced on the 24th of this month, near Sonoma, in the bounds of Bro. Simond's work. One was converted on Friday night, and four on Sunday night. Bros. Brier, Briggs, Dr. Deal, and Judge Shaddock, were present, and aided in preaching. On Friday but few were present, but on Saturday the number was increased. On Sabbath we had about five hundred in attendance. Bro. Briggs preached on Monday morning to the children, and the meeting closed, leaving a happy impression on the minds of the people. The best of order was observed through the whole meeting. One poor huckster pitched his tent under the covert of the bank of a small creek, a few hundred yards from the encampment. But he received but little patronage, and no countenance. The good people of the valley resolved at once to show him no quarters. Bro. Bannister has commenced the second session of his school. His prospects are good. We will meet on the 14th inst. to locate our university, of which I will inform you by the next mail. Pray for us; and may the Lord bless you and the cause of missions!

**BROTHER L. T. WOODWARD IN OREGON.**—Writing from Portland, May 11th, 1851, he says:—

We praise God for our safe arrival in our desired haven. Truly the Lord is good to us; and we ask you, dear brother, to unite with us in giving gratitude to him.

We are as well as when we left New York, and our little Francis Asbury is more healthy. The noble steamer brought us right through, and we have having done well their part;

and the officers of the "Columbia," instead of leaving us at Astoria, kindly took us to Portland, (120 miles,) gratis, without any detention. I have time to write but a few lines now, as our steamer returns in a few hours. We did not go on shore at San Francisco, but went directly from the Northern to the Columbia, which was to sail in a few hours. But then the city was nearly all in ashes when we arrived, and the smoke was still ascending like a furnace. Alas! how soon is the golden city in heaps of ruins! And here, too, we feel that we were providentially preserved from the common destroyer. We regretted much that we did not have the pleasure of meeting Bro. Taylor or Owen. And we have not time to learn of our brethren how the land lies here, before this must go. Thus far we have found everything satisfactory, and meeting all our expectations; but I must speak of this hereafter. We are in fine spirits, and have resolved to gird ourselves anew to our work. May the Lord give grace and prosperity! I feel that we are in the land which the Lord has promised to give his children. But not the land over Jordan. There is where we hope to anchor at the end of our voyage in the "Old Ship Zion."

You will have received full and detailed accounts from others of our voyage and crossing the Isthmus, &c. Without troubling you with anything more, we have only to say that we have had a delightful time, and the future is all bright. Our expenses and other particulars will be sent at another time. The object of this short note is to let you know where we are, and the goodness of the Lord to us. Please speak of us to our many dear friends whom you may see, and especially speak of us at the throne of grace.

**P. S.** At Bro. Wilber's—was escorted up from the boat by Bros. Roberts and Wilber, received with open arms and warm heart—just took breakfast at Bro. W.'s, had a gracious time round the family altar—go to the church soon, to hear Bro. Roberts. All is well. Praise the Lord! Right from the embraces of our brethren at New York, and the communion\* of the Lord, to the communion of the brethren and the Lord in Oregon.

**L. T. W.**  
**REV. J. W. MILLER,** late of the North Indiana Conference, arrived in town June 25th, and sails on the 28th for Oregon and California, having been appointed to labor in the Mission Conference on the Pacific.

**MISSION GOODS.**—Since our last acknowledgment we have received mission goods from Plymouth station, Oneida Conference; from a friend in Canastota, Lenox circuit, by Rev. J. Young; Brooklyn circuit, Oneida Conference, by D. C. Olmstead, A small box, "an offering from a little girl, whose all was consecrated to the missionary cause, but who was taken home the past year, in the fourth year of her age," for the Oregon mission.

\* In the Willist St. Church, the evening previous to their departure.—See Y.

## LETTER FROM ASHBURNHAM.

Early Methodism.—Rev. James and Dan Young—Personal Labors.—Rev. Wm. Stevens.

**DEAR BROTHER:**—As I have spent about three weeks in this place, the town of my nativity, with my three brothers, their children and children's children, and some of the fourth generation, I have had many pleasing and useful reflections on the early days of Methodism in this place and New England. In looking over your Memorials of Methodism, I find some things wanting that might have been supplied, had men written who were eye witnesses. Bro. Kent has given some account of what happened in Lancaster and other places where I have labored and suffered, and where I witnessed the triumph of the Gospel in the conversion of the most violent opposers. But no account of this, nor of the names of the preachers who were principal actors in these scenes, has appeared in any published record that has come to my knowledge.

As to the account given of James and Dan Young, I had the opportunity of being present at the meeting held at their father's house, when those two men, full of faith and the Holy Ghost, preached—John Brodhead in a large hall in the second story, and Joseph Crawford in the first, and both at the same time. This was truly a wonderful season, and was the means of more good than had been accomplished in years before. This meeting was held at the house of one of the greatest opposers in all that region; people came from a great distance to attend, and the preaching was such as never was heard before. So it appeared to me, and so it seemed to all that I heard speak of it. But what I witnessed in the evening was still more wonderful. As I conversed with the old man, and prayed for him, I asked him why he should consent to have the meeting in his house. He said his children were such fools as to become Methodists, and he would bear some of the burden. It was truly a wonderful season, and was the means of more good than had been accomplished in years before. This meeting was held at the house of one of the greatest opposers in all that region; people came from a great distance to attend, and the preaching was such as never was heard before. So it appeared to me, and so it seemed to all that I heard speak of it. But what I witnessed in the evening was still more wonderful. As I conversed with the old man, and prayed for him, I asked him why he should consent to have the meeting in his house. He said his children were such fools as to become Methodists, and he would bear some of the burden.

These promises he fulfilled, and both of these young men were admitted into the Conference on trial the same year. Dan was appointed with me on New Grantham circuit. I had spent four weeks on Landaff circuit, in January 1804, and the Quarterly meeting referred to in the Memorials, was the last of February following. My soul and all its powers were in the work. It now seems almost impossible that I should have accomplished such an amount of labor in so short a time, publicly, and from house to house. And yet when I left the circuit, it seemed as though I had done nothing as I ought to have done. My soul still thirsts for the living God, and when I preach, to walk by the same rule and mind the same things.

These two brothers, and one more of precious memory, Wm. Stevens, were admitted on trial in 1804. I perhaps may think higher of the latter than others who were not so much acquainted with him. He was brought into the enjoyment of religion in the great revival of the work of God on Barnard Circuit, 1801 and 1802, and became an active and useful exhorter and local preacher. Being under serious impressions about giving himself to the itinerant ministry,

he used to frequent a grove for meditation and prayer, when his soul was on occasion so completely filled with the Holy Ghost that the body became inactive, and so continued until daylight appeared in the east, when he arose from the earth, and looking about him, thought he had been there but a few moments. He soon found he had been on the ground all night. From this time his doubts were removed, and as soon as convenient he came forward and entered the itinerant ranks. From my first acquaintance with him our hearts became knit together in love. As his views of the experience and doctrine of sanctification were not clear, I labored with him until he came into the constant enjoyment of perfect love, that casts out all fear. Thus our hearts were united to Christ and one another; we became mutual helpers, and so continued while we were so near as to see each other, and converse or correspond with each other. The last interview I had with this beloved brother was at a watch night in Boston, in 1810, when I travelled on Needham circuit. This was a most solemn and interesting occasion. Bro. Sabro preached first, afterwards Bro. Stevens, and then myself. We had a happy, shouting time to commence the year.

Respectfully yours,  
ELIJAH WILLARD.

For the Herald and Journal.

## LEWISTON FALLS MISSION.

Locality.—Commencement.—Difficulties.—Brightening Prospect.—Noble Women.

**BRO. STEVENS:**—With your permission, I will say a word concerning this mission.

Lewiston Falls is a very thriving village, situated on an extensive waterfall on the Androscoggin River. A rich manufacturing company called the "Waterpower," own the most of this water privilege; they are at work here at the present time grading streets, excavating canals, laying the foundation of a factory, machine shop and foundry, and preparing to put up an extensive hotel; numerous dwelling houses, and a sufficient supply of stores and shops, are springing up in different parts of the village. A number of substantial buildings, such as mills, boarding houses, dye house, &c., were put up last season. This place is destined to be a city at no distant day. The Androscoggin and Kennebec Railroad runs through it, making an easy communication with the seaboard on the one hand, and the country beyond on the other.

There are in this place four *professedly* religious societies beside our own; all of them have got so far the start of ours that they have houses of worship; some of these churches are quite large.

A portion of the members of our church that had moved here from various parts of the compass, felt the importance two years since, of representing their case to Conference, which they did, but unfortunately they were not united in that move, a number thinking that they could not sustain preaching. The first brother I called on after my arrival, \$75 dollars could not be raised in the place for Methodist preaching, and that was a very costly place to live, which last remark is very true.

The next brother I called on, said 25 dollars could not be raised for Methodist preaching; a number of others harmonized with them; and thought it was of no use to try for preaching until they were stronger and had a house of worship; and because our numbers were few and strength small, some have left us and identified themselves with other churches. One of these said to me, as he asked for a certificate to join the Congregational church, that he was a Methodist in doctrine and discipline, and never should think of leaving were he in Bangor where he used to reside; there was no dissatisfaction he said with the preaching, appearance, but it would be long time before we had a house of worship and were well established as a church; and more than that, his family would not go to a school house or hall to meeting. Others have stood aloof, throwing obstacles in our way rather than lend a helping hand. One obstacle in the way of our success here, has been the want of a suitable place of worship; we need *exceedingly* a meeting-house. At our commencement in this place, we occupied for three or four months a school-house; since that a hall has been hired and occupied by us, though by no means a commodious one, but the best we could obtain. We have now to say that there is a providential opening for us at the present; a new building has been erected in a very central part of the village; in this is a beautiful and commodious hall, and our society have directed a committee to hire it for another year, which they have already done.

We have some good and faithful members in this place as can be found anywhere, and on them we can rely, though their number is small and their means of supporting the church limited; yet they do according to their ability, and with the hundred dollars appropriated from the Missionary Society, they are trying to give the preacher and family a support, though to talk of a claim is out of the question.

In the midst of all, we have been laboring for the salvation of souls, and have not labored in vain, nor spent our strength for nought; God has of late visited us in mercy, and converted five young ladies and reclaimed some backsliders.

Our Sabbath School, which commenced last year with only four scholars, is steadily increasing in numbers and interest. Our sewing circle has been an efficient agent in sustaining the cause of Methodism. It was formed a little more than two years ago, and with reference to this object. Had it not been for this circle, it is doubtful if a preacher had been asked for; and had one been sent, without their aid, meagre would have been his support. During the two years thus far that I have been in the village, this sewing circle have paid me \$89.70.

This we consider noble, considering the smallness of the circle, which numbers probably not far from twenty; they have evinced an energy and perseverance that is truly commendable. The writer and his family have reason to be grateful to these good sisters, for they have helped us in our warfare during our stay in this place; and that they may receive Gospel measure for their toil, is the prayer of

C. ANDREWS.

Lewiston Falls, June 25.

## A PAGAN'S PRAYER AND ANSWER.

The late Cabinet Minister of China, Kiying, has published a work in seven volumes, which has a "form of prayer to the God of heaven, with a preface." In the preface he mentions the incarnation, the atonement, and repentance, as doctrines held by the followers of Jesus. "Having made strict inquiries concerning the religion practised by Western men," he says, he

"came to know that what they teach had really nothing in it which was not good." He also says that he felt it his duty to memorialize the Emperor not to persecute this new way.

Kiying's prayer was written at the request of his secretary, who, in a recent sickness had appealed in vain to the gods, the doctors, and the diviners; but having heard "what Western men teach concerning prayer," called upon the God of heaven and Jesus, and was quite well the next day. Dr. Boone says this statement of Kiying we must suppose "either a very remarkable coincidence, or a signal interposition of divine Providence in answer to prayer."—Missionary Herald.

For the Herald and Journal.

## THE PROVIDENCE CONFERENCE MINUTES AGAIN.

**BRO. STEVENS:**—This document is very handsomely gotten up, and contains some highly interesting and instructive facts for those who care for these matters. I had, for several days, contemplated making some remarks on these Minutes, when, lo, in your issue of yesterday I very unexpectedly found myself, at least partially anticipated by Bro. Donkersley. But as he has yet left something to be said, I will proceed.

Our Conference, extending along the Long Island and the Vineyard Sounds and the Atlantic Ocean, from the mouth of the Connecticut River to the end of Cape Cod, is what our Bro. Butler calls "The Along-Shore Conference," and although embracing one whole State and parts of two others, yet it contains but about 5000 square miles. But although this small territory, yet it is rich in historical associations, and is interesting from the character and position of its population.

It was here that the hardy and adventurous emigrants of the Mayflower first landed in Dec. 1620, and their descendants still dwell in our midst. It was here that the eccentric William Blackstone finally took refuge, upon the banks of the river which bears his name, a few miles from the city of Providence, from the persecutions of the "Lord Bishops" of England, and then from the "Lord Brethren" of the town of Boston. It was here that the famous Roger Williams, the cotemporary and personal friend of Milton, fleeing from the intolerant treatment of his brethren of Massachusetts, found that sanctuary which had been denied him elsewhere, among savage men, and first successfully proclaimed "the sanctity of conscience," and first demonstrated that the doctrine of toleration is both safe and practicable—a demonstration which is now shaping the whole civilized world, and extending its happy influence to those beyond. It was here that John Coggeshall and his compatriots, fleeing from the persecutions of the violent Endicott and his courtisans, and from the edict of banishment of the Massachusetts General Court, found a home on that "beautiful gem of the sea," Rhode Island, and built up one of the most wealthy and flourishing communities that existed in the colonies previous to the Revolution. It was here resided the most numerous and powerful of all the Indian tribes upon the Atlantic seaboard, the Narragansetts, and a small remnant of which still linger among us; although it is a singular fact, notwithstanding, that the oldest efficient Methodist preacher in the world, the Rev. Daniel Webb, is a member of our body. "May his shadow never be less."

There are, also, no "leaders" in our Conference. There are men, who, on account of their age, their superior talents, or the eminent services they have rendered the connection, take a prominent part in the business of the Conference, and are treated with due respect and deference by their brethren, but such a thing as "leadership" is neither claimed by one class of preachers, nor acknowledged by another. Hence we see no dictation on the one hand, or servility on the other. Such actual equality is, perhaps, hardly to be found in any other ecclesiastical body of its size, in the whole world. Hence, also, the utmost courtesy and good feeling usually prevails among the members, and business is dispatched not only pleasantly but with great rapidity. Although having much business for a Conference of our size, yet it is soon done, and usually well done. The thousands present in the spacious church at Warren, at the close of our last session, will remember the complimentary remarks of the Bishop on this point. This year we closed our session on Monday night, and have done so before. One reason of this is, that there is but little speaking-making among us; "Gas" is not considered a valuable article with us. Hence, one might attend our Conference and not hear a single "regular speech" from any of the members during the whole session. The talking simply consists, usually, of a plain statement of facts, with reasons appended, if judged needful, and the business is at once despatched. It is also worthy of remark, that not a single expulsion has taken place from our body during its whole history.

When we were first set off, our portion of the work was considered so inferior by some, that they felt uneasy in their position, so that in our very first year there were no less than four transfers to New England. But this feeling has quite disappeared, of late years, and some have come to us from other portions of the work. Our Conference has also most fully identified itself with all the great reforms of the age, Temperance, Peace, and Anti-slavery. There is a difference of opinion on some of these points, but no unhappy collision. Every man is allowed to think and speak for himself. *Conservatism with Progress*, is our motto; and thus we prosper.

Thompsonville, Ct., June 26.

## PERSECUTION IN MADAGASCAR.

Many of our readers will recollect the notice of the persecutions of the Christians in Madagascar, instigated and carried on by the Queen and her government. The London Missionary Society gives the following intelligence in their latest annual report, which appeared a week or two since:—

"From causes unexplained, but probably from the increase of their numbers, a new persecution against the Christians during the last summer, raged with great violence. About twelve hundred were summoned to the capital, to answer for the offence of worshipping the only true God and believing on his Son. Three of the most distinguished for rank and devotedness, were sentenced to be burned to death; and their lin-

gering tortures must have been awfully aggravated, as three times, while their bodies were consumed, torrents of rain descended and extinguished the fires. Ten others were precipitated from a rocky eminence near the city, and dashed to pieces. What would have been the doom of the multitude cannot be determined, had not the Prince of Madagascar, at the risk of his personal safety, now interposed, as the protector and patron of the Christians, and boldly withstood the authority of their cruel adversary, the Prime Minister of his Royal mother.

Subsequent results are unknown; but while these tragical events must excite our deepest sympathy and fervent prayers for the confessors and martyrs of Madagascar, they supply also reflections that strengthen faith, and demand thankfulness. Upwards of fourteen years since, all the faithful shepherds were driven from the island, and the fold of Christ was left like lambs among wolves; but after enduring fourteen years of fiery trials, they still live, and still increase. Between forty and fifty have been deemed, for the sake of the Lord Jesus, to meet death in forms the most agonizing and terrific, but none have drawn back unto perdition—all have been faithful unto death. The blood of the martyrs has proved the seed of the church; and for one Christian there are ten, and for ten there are hundreds. The debased and cruel woman who now fills the throne of Madagascar, impelled by her own evil nature, or swayed by the evil influence of others, has tried long, but tried in vain, to extirpate the very name of Christ; but her son, her only child, her heir and successor to the throne, has learned the faith in which the martyrs died, avowed himself their friend and their protector, and declared that the man who shall hereafter strike them must strike through him. "This is the Lord's doing, and it is marvellous in our eyes."

For the Herald and Journal.

## EAST MAINE CONFERENCE SEMINARY.

**BRO. STEVENS:**—The question is settled. East Maine Conference in educational movements, as well as in other respects, is resolved to maintain an honorable position beside her sister Conferences of New England. Though young, she is full of vigor and enterprise, that cannot fail to secure success. She is to have a Conference Seminary; and young gentlemen and ladies of Methodist families and congregations are to have an opportunity of securing an education sufficient to qualify them for usefulness without going abroad. Parents are to have the satisfaction of educating their children near the centre of this Eastern wheel of Methodism.

A beautiful site has been selected, one toward which all eyes interested in the enterprise were directed—the main building is nearly completed, and the school is to be opened early in the coming fall. The building is constructed of brick; it stands in the midst of a pleasant oak grove, upon a beautiful eminence in the fine village of Bucksport, and is the first object to meet the view as you approach the village, ascending the Penobscot River. It stands upon ground long since consecrated to hallowed purposes, as the site of the first church built in Bucksport, in which "Parson Blood" preached for years to the people of that village. A better location, probably, could not be found in Maine. But few villages in New England could afford superior privileges or better society, or present more inducements to youth anxious to secure literary qualifications for usefulness.

But the work is not wholly done. A few friends have not *correctly* secured all the glory of establishing the seminary without giving the church and community an opportunity of sharing its honors. It is true the people of Bucksport have already contributed liberally, and a few friends in other places have done something towards accomplishing this object, yet several thousands of dollars which God has deposited in the hands of his people are wanting to complete the building, furnish necessary apparatus, &c., &c. At the last session of the conference, the proper authorities of the church (those of course most favorably situated to judge of its merits), considered it of sufficient importance to justify them in taking a minister from the regular work, though greatly embarrassed for want of preachers, to devote his time and talents mainly to the financial interests of this institution. Brethren and friends! that agent will come to you feeling himself commissioned by God to receive from your hands such funds as his Master and your Master has deposited with his stewards for this purpose. He will ask nothing that belongs to you, but he must be unfaithful to God, and with those stewards who have failed to deal honestly with their Judge, fear and tremble in the day of reckoning, if he does not fearlessly and confidently call for what God demands of his own!

It is no time now for idle speculations; the *Rubicon is passed*, and it is not only improper but folly in the extreme, to talk, or even think of a retreat! It is useless to talk of poverty; God has been careful to deposit a sufficient amount in the hands of his people for this express purpose. He has enough in the hands of stewards whose age-stricken limbs tremble over their graves, bespeak their speedy call to heaven, to place this seminary forever above embarrassments; and to bestow it would make their dying pillows softer, and their heaven sweeter! Some have lived under the cloudless sky of prosperity till they have their hundreds, and even thousands to devote to this object; and to withhold it will tend only to poverty. All can do something, and though many can do but little, yet that little from each of the many will amount to considerable. Some of you have once contributed, it may be, for some similar object, and something whispers "that will suffice." God granted you the gifts of his providence and grace last year, may he therefore withhold his blessings this? "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

Let every mind be awake and every arm moved to the work. Let all say it must be done at once, and the work is accomplished. The whole amount needed, I am confident should be paid into the treasury of the Lord within six months, and the agent should be left to devote the remainder of the year to the service of some flock left without a shepherd. Let it be done. Bangor, June 27. C. D. PILLSBURY.

## A THOUGHTFUL CHARACTER.

Accustom a child, as soon as it can speak, to narrate his little experiences, his chapter of accidents; his griefs, his fears, his hopes; to communicate what he has noticed in the world without, and what he feels struggling in the world within. Anxious to give something to narrate, he will be induced to give attention to objects around him, and what is passing in the sphere of his instruction; and to observe and note events will become one of his first pleasures. This is the groundwork of a thoughtful character.



## COMMEMORATION OF THE INTRODUCTION OF METHODISM INTO NEW ENGLAND.

**MR. EDITOR.**—The subject of erecting a substantial monument, commemorative of the introduction of the glorious Methodism into New England, has been in contemplation for some time, and about four weeks since, a committee was appointed by the Preachers' Meeting to consider the expediency of the undertaking.

That committee, after considerable deliberation, reported favorably, and recommended that an association be formed for the purpose, on the following basis:—This report was unanimously adopted, in Preachers' Meeting, and the names attached hereto, appointed to prosecute the undertaking.

**REPORT.**  
Believing that the introduction of Methodism into New England constituted an era in the history of Christianity long to be remembered, that the hardships and sacrifices of those pioneers, through whose incessant labors our church has been established, and who have bequeathed to us the glorious heritage of Christianism and unquenchable fidelity; that the religious and moral improvement of these men produced by their holy precepts and their devotion to the interests of their Divine Master, should be perpetuated through all time, and that the high estimation and love in which we hold these men and the institutions which they founded, not only demand of us to cherish their memories in the affections of our hearts, but to hold them up as objects of grateful admiration and as incentives to duty for all generations; and inasmuch as the everlasting granite, pointing heavenward, becomes a living monitor, ever reminding the pilgrim and the stranger of the origin, progress and results of events, and thereby serves an appropriate means of demonstrating our appreciation of these men and their deeds, Therefore,

Resolved, That it is expedient to commemorate the introduction of Methodism into New England, and especially the services of Jesse Lee and others, who were instrumental in establishing it here, by the erection of a suitable monument.

Resolved, That the funds for the accomplishment of this object, should be raised by the subscription of individuals, and that it be desirable to obtain large single subscriptions, still in order to create a general interest, measures shall be adopted to collect if possible, ten cents from every member of the M. E. Church in New England.

Resolved, That the erection of this work shall be wholly confined to an association, forerunning the purpose, and which shall be denominated, *The Wesleyan Monument Association*. It shall consist of not less than twenty-four persons, who shall be members of the M. E. Church. They shall be authorized to fill out the style of the monument, and make their own plans, providing that they shall choose from among their number a President, Secretary, Treasurer, and four Trustees, who shall be considered the executive officers, and who shall make an annual report of their transactions through the columns of Zion's Herald.

Resolved, That the location of the Monument, the style of workmanship, with all the designs, emblems and inscriptions thereon, together with the execution of the work and the continued care of the same and its grounds, also the question of connecting therewith a place for lectures and other objects, pertaining thereto, shall be decided by this association.

Resolved, That in order to complete the organization, the following gentlemen are hereby designated, as constituting in part the above-named association:—  
It is proposed that the association organize and take the preliminary steps forthwith, for the collections of funds, style and location of the Monument, and the particulars of which, and the progress of the work, will be published from time to time in the Herald.

Respectfully,  
A. B. SNOW, for the Committee.

\*The names of the gentlemen composing the association will be published hereafter.

## NORTHPORT CAMP MEETING.

"Voted, That an amount equal to one-half of the charges incurred at this meeting, be collected of those charges now embraced in said assessment, for the next."

"Voted, That the Secretary be instructed to publish in the Herald and Journal the appointment for the coming year, and request the preachers to collect the sums assigned to their respective charges, and bring them to the meeting next year."—*Extract from the Record.*

The appointments as above provided for are as follows: Union, \$2.50; Lincolnville, \$3.34; Rockland \$4.00; Seabrook, \$3.34; Seabrook, \$3.34; Belfast, \$4.34; Bucksport, \$3.34; Orono, \$3.34; Bangor, \$3.34; West Hampden, \$1.67; Camden, \$3.34; Bangor, \$3.34; Bangor, \$5.00; Summer St., \$3.34; Brewer, \$1.67; Orono, \$1.67; Montville, \$1.67; Unity, \$3.34; Northport, \$1.67; Frankfort, \$1.67; Oldtown, \$2.50; Appleton, \$2.50.

The brethren will see due notice as to the time of our meeting and other matters pertaining to it, soon.

H. C. TILTON, Secretary.

## SCIENCE AND ART.

The organ was invented by a barber of Alexandria, about 100 years before Christ.

Hollow bricks for building purposes, are coming into fashion in London. They are said to be more economical than the common brick, and a poorer conductor of heat, from which latter fact, houses built from them are warmer in winter and cooler in summer. They are also a great protection against dampness, so common in brick houses. The Springfield Republican says Mr. S. C. Clemens of that town, the inventor of the new cotton press and the new fax dressing machine, filed a caveat in the American Patent Office, nearly or quite a year since, for an invention of hollow bricks.

**LEAD.**—A cave of lead was discovered about three miles from Dubuque, in Iowa, about six months since. Since then about \$28,000 of lead have been taken from it, most of which was lying loose in the cave. The supply is considered inexhaustible, and it is thought to be the richest deposit of mineral ever found in America, not excepting California.

**DISCOVERY OF ANTIQUITIES.**—The English commissioner charged with regulating the boundaries between Turkey and Persia, having proceeded to Shuster, the ancient Susa, the winter residence of the kings of Persia, caused excavations to be made there, and came on some columns sixty feet in length and six in diameter. He also discovered a tomb and the mummy of a woman with a bracelet on the arm, and a cornelian and agate necklace round the neck.

**TO MAKE WATER COLD FOR SUMMER.**—Let the jar, pitcher, or vessel used for water, be surrounded with one or more folds of coarse cotton, to be constantly wet. The evaporation of the water will carry off the heat from the inside, and reduce it to a freezing point. In India and other tropical regions, where ice cannot be procured, this is common.

**SAILING UNDER WATER.**—A French paper says that a new species of vessel, destined, it is expected, to solve the great problem of submarine navigation, has been constructed in the establishment of Mr. Cuesot. This vessel will proceed from Cuesot's establishment, through Paris, to Calais, by sea, with the aid of its machinery, which is similar to that of propellers. In going out of the Port of Calais, it will plunge under water, and reappear a few hours afterwards, before Dover. Hence it will gain the Thames, which it will ascend to London, where it will figure at the Exhibition, among the most interesting productions of French industry and genius.

A scientific experiment, upon a large scale, has been lately tried with success in England. It consists in blowing into coal mines on fire, a quantity of coke damp, or heavy carbureted hydrogen gas, which is an extinguisher of flame. The apparatus was expensive, but the result was most satisfactory.

**MORE LIGHT FROM WATER.**—It is stated in the May number of *Appleton's Mechanic's Magazine*, on the authority of an English paper, that "A German chemist of great eminence has announced the discovery of a process by which water may be decomposed, and carbureted hydrogen formed as a little more than nominal cost, with an entire certainty, and in an unlimited quantity. The gas so produced is said to possess illuminating power far exceeding that of ordinary coal gas, and is capable of producing, in the act of combustion, such amount of caloric, as to constitute an economical substitute for coal in the generation of water-steam for the propulsion of boats and locomotives. The invention has been patented in most of the countries of the European continent."

**LIFE INSURANCE.**—It is stated in the *Courrier des Etats Unis* that M. Perre, who at the time of his death was editor of the *Siecle* newspaper in France, had effected on the 1st of June, 1846, an insurance of his life in the sum of 50,000 francs, for the benefit of his heirs. Mr. P. paid for this insurance an annual premium of 1257 francs. From 1846 to 1850 he had therefore paid five premiums, amounting to 6285 francs. The company have just placed in the hands of his heirs the sum of 50,000 francs, being for them a net benefit of 43,715 francs. This fact, besides manifesting prudent solicitude in the head of a family, demonstrates also the utility of an institution, the advantages of which it is to be regretted are not more generally appreciated.

## Zion's Herald and Journal.

WEDNESDAY, JULY 9, 1851.

## METHODISM IN CANADA EAST.

We learn from the Montreal Witness that the District Meeting of the preachers of Canada East was held in that city lately. Methodism has had great prosperity in Montreal the past year, through the instrumentality of Mr. Caughey. In other sections of the District there has been some success, but the church suffers from the unsettled state of the population and the constant flow of emigration westward and to the States. In this District, there are 18 Principal Stations, and 21 Ministers; 40 Chapels, and 147 other preaching places; 60 Sabbath Schools, 247 scholars, and 422 Teachers. Of all accredited church members, there are 3739, and 251 on trial, with about 20,000 attendants on public worship, including the members and scholars.

The meeting, it is said, was one of great harmony. "And the brethren, renewing their affectionate devotion to God and his church, determined to return to their respective spheres of labor, to employ more assiduously those means, and to look more believingly for that Spirit, which shall secure to them the success they so earnestly desire."

## THE PENNSYLVANIA CONVENTION.

We referred in our last week's Review of the Week to the late Pennsylvania Whig Convention, and its nomination of a candidate for Governor. Politically, we have nothing to do with these bodies, but any moral indication in their proceedings interests us, especially anything relating to that great immoral act of our State Book, the intolerable Black Law. Through the Pennsylvania Convention approved in general terms the "adjustment measures" of the late Congress, it refused to pass the following resolution:—

"Resolved, That the provisions of the Constitution, in reference to the rendition of fugitives held to service or labor, demand and shall receive from our party a faithful, manly and unflinching support."

Governor Johnson, it will be remembered, declined to sign the bill of the last session of the Pennsylvania Legislature, repealing the law which refuses the jails of the State for the security of fugitive slaves. One of our exchanges imputes to him the following position:—

1. Opposition to the continuance of the Fugitive Slave Law, and an undisguised zeal to co-operate in the movements of the Free Soilers and Abolitionists for the repeal of that act.

2. A denial of the declarations from other quarters, that to repeal the Fugitive Act would destroy the Union. This he denied, and declared, exactly in the style of Seward, his belief in the strength of the Union to withstand every act that Congress may choose to pass against the institution of slavery.

## METHODISM IN NEW BRUNSWICK.

Our Wesleyan brethren in the Province of New Brunswick held their District Meeting lately. This session is somewhat analogous to an Annual Conference, as at it are made the appointments for the year. A correspondent of the "Wesleyan" (Halifax, N. S.) says, "Our District Meeting was a very happy one; the brethren generally had been very successful during the year; most of the circuits, in a greater or less degree, had received a baptism of the Spirit, and under the influence many precious souls were added to the church. This filled the hearts of the preachers with joy and gladness, and enabled each one to step up to the 'highest' hearing his sheaves with him. Our sittings and services occupied eight days, and formed a real octave of the church, the gracious results of which, we have no doubt, will be felt during the ensuing year." The membership of the District is 4300, and of increase of the year several hundreds. Methodism has a profound hold of the hearts of the people in the British Provinces.

## LICENSE LAW IN MAINE.

We hope that every Methodist, and especially every Methodist preacher, will throw himself manfully into the conflict for good morals now about to be waged in Maine. The new license law of the State is a potent one, but it will need potent support. We gave last week the outline of the law.

Only licensed persons, and they only for mechanical and medicinal purposes, are allowed to manufacture or sell spirituous liquors. For the first offence a fine of \$100 is provided, for the second \$200, and for the third \$200 and four months imprisonment. No person engaged in the illegal use of spirituous liquors is allowed to sit on a jury before which any trial under this act is held, and such trials are to take precedence of other business before the courts. The premises of suspected persons to be searched, and all liquors not found in the original packages, as imported, to be destroyed.

This is the way to "bind first the strong man," and then spoil his nefarious "goods." The law is worthy of an enlightened people, who are not willing to tolerate in their midst a class of public evil doers whose diabolical agency occasions three fourths of the pauperism, crime and expense of the State. Put your robust hands on the evil, people of Maine! Now is the opportune moment. Don't delay; for if the law is once disregarded, the precedent may be fatal. Show all concerned that you are determined to sustain it. This will save both them and you much future trouble.

## SUSPECTED TRACES OF SIR JOHN FRANKLIN.

The London Times gives circulation to a report as to some supposed traces of Sir John Franklin. These traces, which are said to be by far the most important, presumptive or otherwise, which have yet reached us respecting the missing expedition, consist of the following: "From the voluntary testimony of one of the seamen engaged at Stromness for the Prince Albert, we have the following facts, elicited and taken down in the presence of Mr. Kennedy, the commander of that expedition, and others; and the statement is attested by the seaman in question, William Millar, who declares that, if required, he would make the same upon oath. He states that he was on board of the Prince of Wales in 1848, when, early in September, during very thick weather, they entered (as they believed) Lancaster Sound, and steered west, advancing slowly. The fog continued very heavy for some days, when it suddenly lifted, and high land was seen on the larboard side, over the mast head. The captain, being at first doubtful if it were the loom of icebergs or of land, sent a boat off to ascertain the fact, and of this party William Millar formed one. He states that on landing the marks of shoe prints were distinctly visible in the mud, above high-water mark; close by was a small cooking place blackened by fire, and a little further on a well built cairn, about four or five feet high, of which the heavy pulled away a few stones; but, being recalled by a signal from the ship, which was being driven in shore by the current, were compelled to return on board immediately. From the above it is inferred that some of Sir John Franklin's party must have visited the spot, and that beneath the 'cairn' is deposited 'distinct information of his past progress and future intention.' Every effort of hope, however precarious, is eagerly seized by not only the friends of the great navigator's family, but by the civilized world, which has become intensely interested in his fate.

## FLAX COTTON.

Handsome specimens of flax cotton, "strong and fine as silk, white as snow, and bright as silver," have been made at Waterloo, N. Y. A gentleman who has seen the article, says, in the Rochester Democrat: "It is stronger, cheaper, and very much more beautiful than cotton. It is worth at least twice as much as cotton of the finest grade—will last twice as long; can be produced from the plant, after pulling, for six cents per pound, as fine as the specimen I give you, in six hours. No rotting, no anything. Put it through the machine and out it comes perfect. You may think this a tough story, but it is as true as I can give you, and as it will, and soon too."

## CHURCHES.

Boston contains 98 churches, of which 20 are Congregational, 1 Quaker, 13 Baptist, 14 Orthodox Congregational, (Lynde street and Marlboro) 6 Universalist, 11 Roman Catholic, 12 Methodist, 1 Christian, 1 Swedenborgian, 1 Lutheran, 1 German Protestant, 1 Second Advent, 1 Free Will Baptist, 1 Jewish Synagogue, and 1 Presbyterian. Seven of these churches were founded previous to 1700, viz: 4 Congregational, 1 Orthodox do; 1 Quaker and 1 Baptist. In the next twenty 2 churches were founded, of which 1

were Congregational, 1 Episcopal, 1 Congregational, 1 Baptist, 1 Universalist, 1 Roman Catholic, 1 Methodist, 1 Lutheran, 1 German Protestant, 1 Swedenborgian, 1 Jewish Synagogue, and 1 Presbyterian. Since the year 1800, 9 Roman Catholic churches have been established in this city, and 70 of other denominations.

## EXAMPLES OF SELF-CONSECRATION.

Mr. Nathan R. Cobb, an exemplary young merchant, connected with the Baptist church in Boston, at the age of 23, drew up and subscribed the following covenant: "1. By the grace of God I will never be worth more than \$50,000. 2. By the grace of God I will give one-fourth of the net profits of my business to charitable and religious uses. 3. If I am ever worth \$50,000, I will give one-half of my net profits; and if I am ever worth \$100,000, I will give three-fourths; and the whole, after \$50,000, to this covenant Mr. C. adhered till he had acquired \$50,000—and gave all his income afterwards. He was thus enabled to stay at his death-bed,—"By the grace of God I have been enabled to give away more than \$40,000. How good the Lord has been to me."

## EXERCISES AT MIDDLETOWN.

The first week in August will be a time of unusual interest at our University. The Baccalaureate sermon will be delivered on Sunday, August 3d, 10 o'clock, A. M. The oration before the Philanthropist and Psychologist Literary Societies—Monday evening, 8 o'clock, by Rev. G. B. Cheever, D. D. of New York. The oration and poem before the Psi Upsilon Society on Tuesday, 10:12 o'clock, A. M., by Wm. C. Prescott, Esq., Salem, Mass., and S. J. Pike, A. M., Dover, N. Hampshire. The oration before the Alumni—Tuesday, 4 o'clock, P. M., by Rev. E. Wentworth, A. M., of Dickinson College. The oration and poem before the society of the Mystical Seven—Tuesday evening, 8 o'clock, by Rev. H. W. Beecher, Brooklyn, N. Y., and J. G. Saxe, Esq., Burlington, Vermont. On Wednesday will take place the Senior Exhibition.

## METHODIST PRESS.

Mutilation of Discipline—Special Sermons at Conferences—The Arbitration—Methodism in "The Provinces."

The New Orleans Advocate, in referring to the South Carolina mutilation of the Discipline and Dr. Wightman's apology for it, says:—

Seeing what has been so boldly done and earnestly defended, and remembering certain ominous hints of what may be done in another matter of controversy between the South Carolina Conference and the General Conference, we can but feel apprehensions for Connectional Methodism. The mere hush-up of the official editor cannot quiet them. He must bear with us in a modest and well-remembered remembrance against the course he is advocating and encouraging others to pursue. If the Discipline is to be considered as the mercy of every local influence and social excitement; if its various sections can yield so easily to every case of idiosyncrasy and necessity that can be made out, then it is not worth a half-penny. Let us throw up the "Connectional edition" as an obsolete thing, and print one to suit our tastes. Let us take us into the instruction of children, and the Connection, and formally set up Supreme Annual Conference jurisdiction.

The Southern Advocate has long shown an ominous disposition to ecclesiastical mutilation. We suspect the politics of South Carolina have something to do with it.

The Michigan Advocate seconds the Western Advocate's suggestion of having special sermons at the Conferences for the advantage of the preachers assembled. It submits the following outline of topics:—

The doctrine of a divine call to the Ministry—Responsibilities of the sacred office—The true position which a preacher occupies in the church of God in contradistinction from all other offices—The necessity of personal holiness in a Minister—The sphere of learning in the sacred office—Pastoral visitation—Use of Discipline and spirit in which it should be administered—Clerical etiquette—The laws of Hygiene in reference to the clerical profession—Pulpit eloquence and elocution—Comparative merits of the various modes of textual preaching—The laws of Biblical interpretation—The interest which a Minister should take in the instruction of children—His civil relations, or the Pulpit and Politics, &c., &c.

The Christian Advocate and Journal discusses the late themes of "Woman's Rights." It says, respecting the arbitration of the "Property Question"—

We know of no reason for supposing that the Agents, or Commissioners, or any other considerable number of Methodists, wish to disturb great constitutional principles in favor of the Southern claim. Nothing has yet occurred to remove the constitutional difficulty in the way of dividing the funds, and it would be folly to wish to do it while these difficulties remain. The advice of the Court has not done it, and could not do it, notwithstanding all the Southern men say to the contrary. The Court might secure the Agents against the danger of a civil prosecution for misapplication of funds, but could not remove the constitutional difficulty in the way of dividing the funds, and it would be folly to wish to do it while these difficulties remain. The advice of the Court has not done it, and could not do it, notwithstanding all the Southern men say to the contrary. 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From the New York Tribune.

## LITTLE HENRY.

BY MRS. S. S. SMITH.

In thy low grave, beneath the sword sleeping,  
We left thee lone, our darling little son!  
Thy mother's heart was faint and sore with weeping,  
Thou wert our dearest, and our loveliest one.  
There the blue harebells and the violet blossom,  
Open their meek eyes to the dawn of day;  
And the green myrtle clusters o'er thy bosom—  
Thou wert as lovely and as pure as they.

Where the pale primrose blossoms by the fountain,  
Thy little feet have pressed the dewy sod;  
While the soft sunlight lingered o'er the mountain,  
Lifting, with reverent thoughts, thy heart to God!  
In the green meadows, when the vernal showers  
Sprinkled the tender grass beneath thy feet,  
Thy tiny hand had plucked the budding flowers,  
And hastened with delight my steps to greet.

The Amaranth's snowy blossoms, art inwoven,  
Shed the soft lustre o'er thy forehead fair;  
By seraph hands the fadeless leaf was woven,  
And twined amid thy snowy locks of hair.  
Clasped in their snowy arms the angels bear thee,  
From our embrace who loved thee next to God;  
Their tender love is shed forever o'er thee,  
Transcending ours, frail dweller of the clod.

But thy pale mother, in her quiet sadness,  
Checks the vain tears, that oft in secret flow;  
Never again the beaming smile of gladness,  
O'er her pale cheek, will shed its vernal glow!  
Time may erase the impress of thy beauty  
From younger hearts, but we can never forget  
While struggling onward, mid life's toilsome duty  
Our life's young morning star, whose light hath set.

## SKETCHES.

## ANECDOTE OF JOHN WESLEY.

Mr. Dudley was one evening taking tea with that eminent saint, Mr. Culy, when he asked him whether he had seen the gallery of busts, Mr. D. answered in the negative, and expressing a wish to be gratified with the sight of it, Mr. Culy conducted him thither; and after admiring the busts of the several great men of the day, he came to one which particularly attracted his notice, and on inquiry found it was the likeness of the Rev. John Wesley. "This bust," said Mr. C., "struck Lord Shelbourne in the same manner it does you, and there is a remarkable fact connected with it, which I know you are fond of anecdotes I will relate to you precisely in the same manner and words that I did to him." On returning to the parlor Mr. C. commenced accordingly:—

"I am a very old man; you must excuse my little failings, and as I before observed, hear in the very words I repeated it to his lordship. 'My lord,' said I, 'perhaps you have heard of John Wesley, the founder of the Methodists.' 'O, yes,' he replied; 'he—that race of fanatics.' 'Well,' my lord, Mr. Wesley had often been urged to have his picture taken, but always refused, alleging as a reason, that he thought it nothing but vanity; indeed, so frequently had he been pressed on this point, that his friends were reluctantly compelled to give up the idea. One day he called on me on the business of our church. I began the old subject of entreating him to allow me to take off his likeness. Well, said I, knowing you value money for the means of doing good, if you will grant my request, I will engage to give you ten guineas for the first ten minutes that you sit, and for every minute that exceeds that time you shall receive a guinea. 'What,' said Mr. Wesley, 'do I understand you aright, that you will give me ten guineas for having my picture taken? Well, I agree to it. He then stripped off his coat and lay on the sofa, and in eight minutes I had the most perfect bust I had ever taken. He then washed his face, and I counted to him ten guineas into his hand. 'Well,' said he, turning to his companion, 'I never till now earned my money so speedily; but what shall we do with it?' They then wished me a good morning, and proceeded over Westminster Bridge. The first object that presented itself to their view was a poor woman, crying bitterly, with three children hanging round her, each sobbing, though apparently too young to understand their mother's grief. On inquiring the cause of her distress, Mr. Wesley learned that the creditors of her husband were dragging him to prison, after having sold their effects, which were inadequate to pay the debt by eighteen shillings, which the creditors declared should be paid. One guinea made her happy! They then proceeded on, followed by the blessings of the whole happy mother.

"On Mr. Wesley, inquiring of Mr. Barton, his friend, where their charity was most needed, he replied he knew of no place where his money would be more acceptable than in Giltspur street compter. They accordingly repaired thither, and on asking the turnkey to point out the most miserable object under his care, he answered if they were come in search of poverty they need not go far. The first ward they entered they were struck with the appearance of a poor wretch who was greedily eating some potato-skins. On being questioned he informed them that he had been in that situation, supported by casual alms of compassionate strangers for several months without any hope of release, and that he was confined for the debt of half a guinea. On hearing this, Mr. Wesley gave him a guinea, which he received with the utmost gratitude, and he had the pleasure of seeing him liberated with half a guinea in his pocket. The poor man on leaving his place of confinement said, 'Gentleman, as you come here in search of poverty, pray go up stairs, if it be not too late.' They instantly proceeded thither, and beheld a sight which called forth all their compassion. On a low stool, with a back towards them, sat a man, or rather a skeleton, for he was literally nothing but skin and bone; his hand supported his head, and his eyes seemed to be riveted to the opposite corner of the chamber where lay stretched out on a pallet of straw a young woman in the last stage of consumption, apparently lifeless, with an infant by her side which was quite dead. Mr. Wesley immediately sent for medical assistance but it was too late for the unfortunate female, who expired a few hours afterwards from starvation, as the doctor declared.

"You may imagine, my lord, that the remaining eight guineas would not go far in aiding such distress as this. No expense was spared for the relief of the now only surviving sufferer; but so extreme was the weakness to which he was reduced, that six weeks elapsed before he could speak sufficiently to relate his own history. It appeared he had been a reputable merchant, and had married a beautiful young lady eminently accomplished, whom he almost idolized. They lived happily together for some time, until by a failure of a speculation in which his whole property was embarked, he was completely ruined. No sooner did he become acquainted with his misfortune than he called his creditors together and laid before them the state of his affairs; showed them his books, which were in the most perfect order. They all willingly signed the dividend except the lawyer, who owed his rise in the world to this merchant; the sum was £250, for which he obstinately declared he should be sent to jail. It was in vain the creditors urged him to pity his forlorn condition, and to consider his respectability. That feeling was a stranger to his breast, and in spite of all the remonstrances he was hurried away to prison followed by his weeping wife. As she was very accomplished, she continued to maintain herself and her husband for some time solely by the use

of her pencil in painting small ornaments on vases. And thus they managed to put a little aside for the time of her confinement. But so long an illness succeeded this event that she was completely incapacitated from exerting herself for her subsistence, and their scanty savings were soon expended by procuring the necessities which her situation then required. They were driven to pawn their clothes, and their resources failing, they found themselves at last reduced to absolute starvation. The poor infant had just expired from want, and the helpless mother was about to follow it to the grave when Mr. Wesley and his friend entered, and, as I before said, the husband was reduced from the same cause, that without the utmost care, he must have fallen a sacrifice; and as Mr. Wesley, who was not for doing things by halves, had acquainted himself with this case of extreme misery, he went to the creditors and informed them of it. They were beyond measure astonished to learn what he had told them, for so long a time elapsed without hearing anything of the merchant or his family, some of them him to be dead, and others that he had quitted the country. Among the rest he called on the lawyer, and painted to him in the most glowing colors, the wretchedness he had witnessed, and which he (the lawyer) had been instrumental in causing; but even this could not move him to compassion. He declared the merchant should not leave the prison without paying every farthing. Mr. Wesley repeated his visit to the other creditors, who, considering the case of the sufferer, agreed to raise a sum and release him. Some gave £100, others £200, and another £300. The affairs of the merchant took a different turn, God seemed to prosper him; and in the second year he called the creditors together, thanked them for their kindness, and paid the sum so generously obtained. Success continued to attend him; he was enabled to pay all his debts, and afterwards realized considerable property. His afflictions made such a deep impression upon his mind, that he determined to remove the possibility of others suffering from the same cause; and for this purpose advanced a considerable sum as a foundation fund for the relief of small debtors; and the very first person who partook of the same was the inextinguishable lawyer!"

This remarkable fact so entirely convinced Lord Shelbourne of the mistaken opinion he had formed of Mr. Wesley, that he immediately ordered a dozen busts to embellish the grounds of his beautiful residence.

## SLAVERY.

## A BILL OF SALE OF A "D. D."

A minister of the Gospel upon whom the University of Heidelberg had conferred the title of Doctor of Divinity, being in Europe at the time the Fugitive Slave Law went into operation, was obliged to remain there, lest, if he should return to this country where it is politically confessed that "all men are created equal," should suddenly discover that he is not a man, but a thing—a chattel personal. Our readers will be interested to know that he will be permitted to return, and still cherish the delusion that he is a human being. The Rev. Dr. Pennington, alias Jim Pembroke, "a first rate blacksmith, and well worth a thousand dollars," has obtained a legal title to his own body and soul. The way in which this has been brought about, will be learned from the following very interesting letter, which we find in a late number of the Independent:—

Hartford, Conn., June 3, 1851.  
Messrs. Editors:—It will probably interest most of your readers to hear that the "chattel personal," generally called Rev. Dr. Pennington, is in a fair way of becoming a man.

Dr. P. was born the slave of Frisbie Tilghman, of Hagerstown, Maryland, by whom he was educated a blacksmith, though an important branch of his education was forgotten—that of teaching him his letters. At the age of 21 he was regularly graduated in the "peculiar institution;" and his late master certified to me in a writing which I now have in my possession, and which we may regard as his diploma, that at this time "Jim was a first-rate blacksmith, and well worth a thousand dollars." At this age, feeling a desire to see something of the world before he decided where to settle, he one night took his leave and struck for the North Star; and finding from careful observation that he could locate himself more advantageously elsewhere, he has never returned to "the paternal roof." His experience of the "institution" satisfied him that it was a "first-rate place to emigrate from."

After his escape he found protection and assistance in a Quaker family in Pennsylvania, with whom he remained some time, and whose kindness he has ever since remembered with expressible gratitude. Here he began those studies which, ever pursued with unremitting ardor and industry, have made him a man of intelligence and a scholar. He had stolen from Heaven a Promethean fire which made the chattel a living man.

After pursuing his studies for some years, he entered upon the Christian ministry, and as a Congregational preacher was settled some years at Hartford, and since in New York. His history during the last half of this time is well known to the public.

About the year 1844 Mr. P. disclosed to me the fact that he was a fugitive from slavery. He did it under the most solemn injunction of duty, and did so at the time that he had never before divulged the fact to any living person except his Quaker friends in Pennsylvania—not even to his wife, so great was his fear that by some misadventure the fact would get abroad, and expose him to danger. It was withheld from his wife, however, mainly to save her from disquieting fears. He informed me that in his studies, in his domestic life, and in the discharge of his parochial duties, he was constantly burdened with harassing apprehensions of being seized and carried back into slavery. The name which he bore was an assumed one; that of the chattel was James Pembroke, or more commonly the "household word" Jim. He disclosed the fact to me that I might attempt a negotiation with his master, for the purchase of his freedom. I accordingly wrote to Mr. Tilghman to ascertain on what terms he would manumit him, taking care to give him no intimation of his present name, or of his residence. Mr. T. soon after wrote me that "with regard to the ungrateful servant of whom" I had written him—as servants were then very high in the market—he could not take less than \$500; adding in a postscript, "Jim is a first rate blacksmith, and well worth \$1000." As Mr. P. could not raise so large a sum, and as it was exorbitant for a "bird in the bush," he decided to pursue the negotiation no further. Mr. Tilghman died soon after.

The passage of the late Fugitive Slave Law found Mr. P. in Scotland; and with the arrests of fugitives under it, of which he received frequent intelligence, filled him with new apprehensions as to his own fate on his return to New York—then immediately contemplated—particularly as he had made the fact public in England that he was a fugitive slave. In these circumstances he wrote to me for my advice as to the risk he would incur by returning; and I advised him to remain for the present. Soon after some friends of his in the village of Dunfermline, determined to take the matter in hand, and raise the necessary funds to secure his freedom, whatever might be the amount required, and appointed a committee to correspond

with me on the subject. This was some four or five months ago, and I have since that time been negotiating with the administrator of Mr. Tilghman, until at last an arrangement was made for his purchase for the sum of \$150. The administrator having no power to manumit, it was necessary for him to sell him to a third person, and for the vendee to execute the deed of manumission. I accordingly directed the bill of sale to be made to me. The money was remitted, and I have to-day received a bill of sale making over James Pembroke to me as my own property forever, to all intents and purposes whatever.

I remarked in the opening of my letter that Dr. P. was in "a fair way of becoming a man." He is not yet completely one. The title to him still rests in me, and it remains for me, by deed under my hand and seal, to "create him a Peer of the Realm." I shall however defer the execution of this instrument for half an hour, till I have walked up and down the whole length of Main street, to see how it seems to be a slaveholder, especially to own a Doctor of Divinity. Possibly during the walk I may change my mind and think it best to send him to a sugar plantation.

Very respectfully yours,  
JOHN HOOKER.

P. S.—I have just returned from my walk. The deed is executed. Jim Pembroke is merged in Rev. Dr. Pennington. The slave is free—the chattel is a man.

## A SLIGHT MISTAKE.

The following is from a correspondence of the New York Herald:—

"I will close this letter with an anecdote, known to be true, which has been all the talk here, in American circles.—There is no disputing about taste," said an ancient maker of apothegms. This truth is exemplified in the sentiment of the good people of merry England, as well as that of certain people at home, towards the sable sons and daughters of Africa.

An incident which occurred here a day or two since, to a brace of Yankee gentlemen, one an honorable and the other a general, exhibits this sentiment on the part of the ladies and gentlemen here very forcibly. When I use the term Yankee, I do so in its generic sense, one of the gentlemen in question being from your city, and the other from a Southern state. New York is not, I believe, within the limits of Yankee Doodle proper, which is confined to the New England States.

Some kind virtuoso of the English aristocracy, male and female, were enacting the part of cicerone to the two Brothers Jonathan, and explaining to them all the wonders of London, and among the other amazing sights, led them to the gallery of statues and busts of eminent men of all countries. Peel, Canning, Pitt, Fox, Brougham, &c., were pointed out, as were also Washington, Jackson, Jefferson, and Franklin, and many others. One was shown as the bust of the celebrated Mister Douglas, of America. "Let me look at it," exclaimed one of my countrymen. "I know Senator Douglas well—he is a particular friend of mine—I go for him for next President." "Let me see too," said the General. "I go for him too—he is a great man for his inches." They both rushed forward—the crowd around the bust gave way—and our two friends came near the work of art, when lo! and behold! it was the marble bust of \* \* \*

FRED. DOUGLASS.

We are assured from a responsible source, that the facts on which the following statement is based can be depended on.—Independent.

## A METHODIST CHURCH FLEEING TO THE CITY OF REFUGE.

A few days since I was travelling in the neighborhood of the great road, (once governmental, when it was constitutional for the General Government to have roads or build them,) leading from the capital of the Union to the "frontiers." Here I saw what the historic page describes, but which I had hoped my eyes and heart would never be pained with seeing—a church fleeing for refuge. Some on foot, leading their children by the hand, others in wagons, and following the "leadings of a better providence," were forsaking their homes, lands, neighbors, and the church of their adoption, to find under the flag of the Crown, that "liberty and the pursuit of happiness" denied them under the stars and stripes.

Tears and sorrow were their companions. Yet hidden by their heaving bosoms, were hearts strong in the faith of a covenant-keeping God, that under a colder sky, and on a more ungenial soil, his blessed manifestations they should enjoy, and their blood, and the blood of their kindred and children no man should dare to claim. True, they had left farms and firesides, home and friends, but they were carrying with them the altar in the heart, and the Shemini.

As I wished them a hearty God-speed, I remembered that at the last quarterly meeting of the Methodist Episcopal Church, I had seen them surround the altar, and there commune with myself and others at the table of the Lord. In thought I ran over the names of the remnant left, and behold, here was a large moiety of the church—enough to form a new church, "fleeing into the wilderness." I thought, too, of Pastor Robinson's church, in the Mayflower—of that Puritan church from the West of England, among whom were my maternal ancestors—of that church which fled to Holland, numbering with it my paternal ancestors—of the Huguenots, who found in the Georgias that freedom to worship God which France denied. A host of worthy examples came crowding into my mind: the Holy Family, too, who had sought and obtained in Egypt, liberty and life, that the constituted authorities of their Fatherland had refused them; and I said to myself, they are in good company. Better to cast in my lot with these, than with the Herods, and Henrys, and Charles's, and other oppressors of God's people.

The pursuer was in their track; they were the hunted, panting fugitives. So, too, the minions of Herod sought for my infant Lord—who could not be ashamed of them. Before them were the wilds of Canada, and hardships, poverty, and suffering; but Liberty, blessed spirit! was there also. Behind them was the hated rice-field and cotton, and slavery.

I knew where they were from, and who claimed them, and my duties under the Constitution, in the mind of their claimant; but I remembered who owned them, having purchased them with his own blood; and no marshal's baton, no power on earth, should have persuaded or forced me to detain them a moment. Let no man talk to me of law, and my duties as a law-abiding subject. I am a law-abiding, and law-loving subject, as were all my fathers before me; but my mothers have been scourged, fined, imprisoned, for refusing to obey the laws of the Crown of England—constituted authorities of God; and their descendants, their blood flows freely and hotly in his veins. I curries at the Fugitive Slave Law, and will still the last drop before yielding the slightest obedience to it. Law must commend itself to my conscience before I

can conscientiously obey it. My conscience is not the creature of the law, but above it, beyond it, could exist without it. A violated conscience, what law can heal? Yet I would not resist by force this law, however hateful or odious, nor would I resist any law. It is one thing to resist, and another thing to refuse to obey. A refusal to obey may call for penalties, and stripes may be gloried in, and a dungeon become the paradise of God.

R. P. S.

## CHILDREN.

## BE KIND TO EACH OTHER.

"Be kind to each other,  
The night's coming on,  
When friend and when brother  
Perchance may be gone."

"Go away, Willie, I do hate to be teased when I am reading," said Annie Mason to her little brother, who was begging her to get him a drink of water.

"But, Annie, I cannot get it myself, and I am so hot and thirsty; please do."

"I tell you I don't want to go down stairs now; can't you wait for Bridget, she will be home soon?"

"O, why can't you get me some water?" cried the poor child impatiently, and, bursting into tears, he threw himself sobbing on the floor.

"I won't get you a drink now, because you are cross, and cry for it," said his sister; and she tried to believe that she was behaving very properly, in punishing her little brother for his fretfulness.

Annie went on reading her book, and soon forgot all about little Willie, who after crying bitterly for a while, fell into a troubled sleep. His face was flushed, and the breath came quick and hot from his parched lips.

The children had been left at home for a day with the nurse, while the mother visited a friend in the neighborhood. Annie was ten years old, and Willie was nearly five. She was quite old enough to take charge of her little brother and amuse him; and this she was generally quite glad to do, for Willie was a merry, happy child, and loved his sister very dearly. They almost always were good-natured and happy; but sometimes Willie was fretful, and sometimes Annie was selfish, and did not like to take trouble; and when she was cross, Willie was ten times worse than if she had been good-natured.

After a long time Bridget returned from her errand, and found Willie still lying on the floor asleep. She took him up and laid him on his bed in the nursery. When Mrs. Mason came home she found her little boy in a high fever; he could not be roused up, but lay in a heavy stupor. He was immediately put to bed, and everything done for him that was thought likely to relieve him. In the morning he was no better, and a physician was sent for, who pronounced him in a dangerous condition. He had all the symptoms of scarlet fever, and was quite delirious. Annie stood by anxiously watching to hear the doctor's opinion; and when he told her mother that the child was very ill, and would need the most careful attention, she could not help sobbing aloud. The doctor told her not to be frightened, for he hoped her little brother would soon be well. Annie did not cease crying at these comforting words, for she could not forgive herself for her unkindness to her brother. O, how her heart ached when she thought of her cruel neglect, and how many times she said to herself, "She never would be so unkind again!"

For two days Willie lay in great suffering—he did not seem to know any one; even his mother, whom he loved so dearly, called him in vain. He never spoke to them again; and on the morning of the third day he died.

No one knew, when Annie threw herself, with a wild despairing cry, on the bed beside her dead brother, how hopeless and bitter was the sorrow of her heart; for she knew that never again in this world could she atone for her cruel words—those last words that Willie had ever heard, so cold, so selfish, and cruel. O! that was indeed the bitterness of death. If he had only lived to speak to her, to tell her he forgave her unkindness, to give one kiss of reconciliation and love, she thought it would not have been half so hard to see him go down to the cold grave. But now all was over. The little brother she had loved so well was gone forever. All his pleasant ways and loving words came thronging back to her heart, and she could only remember her own selfish cruelty to him when he was sick and suffering. She tried to comfort herself by saying, "O! if I had only known he was sick—if I had only thought to look at him, I might have seen that he was not well, and then I am sure I would have done everything for him. O! how thoughtless, how selfish, how cruel I was!"

After the funeral, when they had returned home, and Annie sat by her mother in the still evening, she told her, with many tears and sobs, how unkind she had been to her little brother on the first day of his sickness, and how very dreadful it was to know that she could never ask his forgiveness, never hear his sweet voice to tell her he loved her again.

Her mother wept bitterly too; but she told Annie that her little angel brother could feel no sorrow or pain; that he loved her even better now than he did when he was on earth; for he was redeemed from all sin, and could feel no anger or resentment, but that his heart was full of compassion and love.

After this confession, and her mother's comforting words, Annie felt more composed and resigned than she had before; but she never could quite forget and never cease to regret the last harsh words her darling brother had ever heard from her lips. It was a lesson to be remembered forever, and its influence was felt by her through all her life. When she felt tempted to speak unkindly, she thought that "these may be our last words" would come with a pang to her heart, and she was humble and gentle as a lamb.

Years passed by, and Annie grew to be a woman, loving and beloved by all, but in her heart she never forgot her love for her last words to Willie.—Friend of Youth.

## BIOGRAPHICAL.

Mrs. HANNAH FOGG, widow of the late Jesse L. Fogg, and daughter of Nathaniel Blue, died of consumption, in Monmouth, Me., aged 44 years. For many years sister Fogg had been a member of the M. E. Church. The enemy of souls for a season was permitted to try her confidence and hope in God, but prayer prevailed, she obtained the victory and died in peace. In the death of Sister F., the church has lost another of her members—five children, the counsel of a kind mother. Father Blue is called to pass through deep waters of affliction; of a family of eight, six have gone to the better country, and he awaits his change, when he expects to join them in the song of Moses and the Lamb.

RUFUS DAY.

Monmouth, June 23.  
Sister LAURA F., late wife of Bro. James M. Fogg, died in Port Hope, Wisconsin, April 23d, aged 29 years. Bro. Fogg and family removed from Northfield, N. H., a short time since. Sister Forest, prior to her marriage, attended school at the N. H. Conf. Seminary several

terms. She walked with God while with us, was universally beloved, and without doubt God has taken her to himself. Bro. Forest is numbered in the prayers of his brethren. May all the loved ones be united in heaven.

R. S. RUST.

Mr. NATHANIEL SMITH, died in West Kennebunk, Me., May 31st, aged 75. His companion in life, the sharer with him in the toils of youth and age, passed the flood on the 5th of November last. It will doubtless be gratifying to our predecessors who have been so cordially welcomed at Father Smith's, to see in the Journal this notice; for as far as cordiality and liberality are concerned, they have been unwearied and persevering. When Methodism was first introduced here, it met as in many other places with serious opposition. The public places usually occupied for the worship of God, were closed against the propagators of this new doctrine, but the doors of Father Smith's house were thrown open, and here while Bro. John Adams exhibited the word of life, many souls were brought to Christ as trophies of redeeming love. It was prophesied by some that Father Smith would soon be a ruined man, but he always believed that in sacrificing for the cause of Christ he should lose nothing. And the whole history of this man proved God's word to be true, "he that soweth bountifully shall reap also bountifully." His numerous family left behind, in this respect are worthy of him. Father Smith and wife were awakened when the Gospel plough by the Methodists first went through this region, and it was thought hopefully converted to God, but not connecting themselves with the church in membership, they experienced the legitimate consequences—soon declined in their spirituality and lost the enjoyment of religion; nevertheless they loved the M. E. Church and her doctrines. They were penitent to the end, and gave hopeful evidence of having died in the Lord. Peace to their memory.

E. F. BLAKE.

West Kennebunk, June 26.

EPHRAIM COLEMAN, Esq., died in Newington, N. H., May 10, in the 84th year of his age. Esquire Coleman, as he was familiarly called and widely known, was a prominent member of the Methodist E. Church in his native town. He embraced religion upwards of forty-two years ago, and became identified with Methodism on its introduction to Newington. He retained the office of steward from the first establishment of the church there. His house was emphatically the preacher's home. Many of the old veterans of the cross have been entertained by him. Broadhead, Pickering, Metcalf, Morrill and others, frequented his dwelling and found repose under his hospitable roof. His name is associated with every Christian enterprise and religious effort in his own town. He was the first president of the temperance society in Newington, and by precept and example endeavored to extend the blessings of temperance. He maintained a good report through life, as a consistent, exemplary and devoted Christian, and died in peace, with Christian resignation, looking for a better country. His example was radiant with a heavenly influence—his charity, hospitality and sympathy unbounded; and long will sweet memories of his virtues dwell in the recollection of those who have enjoyed intercourse with him.

Portsmouth, N. H., June 23.

T. L. T.

ORRY KELLEY, wife of Bro. Levi Kelley, died of dropsical consumption, in Hopeville, Conn., June 5, aged 46 years. Sister Kelley experienced religion some twenty-one years ago, under the labors of T. Heath, and has since maintained her integrity. Although a greater sufferer physically, and troubled with doubts and fears prior to her death, grace at last triumphed, and leaving her testimony to the power of God's love, she fell asleep in Jesus. "Blessed are the dead who die in the Lord."

A. H. R.

Widow SARAH HATCH, of Chelsea, died in Bristol, Me., June 19th, aged 66 years. She was born in 1785—experienced religion at the age of fourteen. Her whole Christian pilgrimage was fifty-two years. She was remarkable as an example of steady and unwavering devotion to the cause of her Master. She was on a visit to her native place, when attacked with her last sickness; and it seemed to be providentially ordained that her earthly existence should close on the spot where her long and useful life began. Though suddenly called, yet she was ready! Her last expressions were of earnest confidence in her Redeemer and resignation to his will. "Thy will be done," were the last words she uttered, as she calmly and peacefully sunk to rest, in joyful hope of a blissful rest in heaven. Our departed mother in the Gospel leaves three children—all settled in life as Christian heads of families.

Bath, June 28.

ELISHA CLARKE.

## POWER OF A GOOD MAN'S LIFE.

The beauty of a holy life, says Chalmers, constitutes the most eloquent and effective persuasive to religion, which one human being can address to another. We have many ways of doing good to our fellow creatures; but none so efficacious as leading a virtuous, upright, and well-ordered life. There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrance and associations. The beauty of holiness beaming through the life of a loved relative or friend, is more effectual to strengthen such as do stand in virtue's ways, and raise up those that are bowed down, than precept, command, entreaty or warning. Christianity itself, I believe, owes by far the greater part of its moral power, not to the precepts or parables of Christ, but to his own character. The beauty of that holiness which is enshrined in the four brief biographies of the Man of Nazareth, has done more, and will do more to regenerate the world, and bring in an everlasting righteousness, than all the other agencies put together. It has done more to spread his religion in the world than all that has ever been preached or written on the evidences of Christianity.

## THE BAR OF THE UNITED STATES.

A complete register of all the lawyers in the United States, just published by Mr. Livingston, the editor of the *Monthly Law Magazine*, makes the aggregate number of persons in the profession 21,979, being about one lawyer for every fifteen hundred inhabitants. The following shows the proportion of lawyers in the several States and Territories:

Alabama	692	Minnesota	24
Arkansas	315	Mississippi	70
California	264	Missouri	584
Colorado	68	New Hampshire	303
Connecticut	323	New Jersey	307
Delaware	50	New Mexico	13
District of Columbia	61	New York	4374
Florida	115	North Carolina	435
Georgia	698	Ohio	1639
Illinois	710	Oregon	210
Indiana	720	Pennsylvania	1739
Iowa	246	Rhode Island	112
Kentucky	886	South Carolina	433
Louisiana	479	Tennessee	735
Maine	527	Texas	599
Maryland	543	Vermont	422
Massachusetts	1040	Virginia	1278
Michigan	422	Wisconsin	477

## ADVERTISEMENTS.

## NEW BOOK BY PRESIDENT MAHAN.

Lectures on the NINTH of ROMANS, ELECTION, and the Influence of the Holy Spirit, by Rev. Amos Mahan, A. M., President of the Oberlin College Institute at Sandusky, N. Y. Price 27 cts. This volume is thought, by good judges, to present the best exposition of this important and difficult Scriptural extract, and will be read, especially by Armenian Christians, with peculiar satisfaction.

It was first published in England, where in a short time it passed through ten editions. It has just been reprinted by the publishers, and is for sale at their store, and by Booksellers generally.

C. H. PEIRCE &amp; CO. 5 Cornhill.

July 2

DR. LORD, of Portland, (better known as Elder John Lord) has taken rooms at the Massachusetts House, corner of Endicott and Cross streets, Boston, where he may be found the first week of each month. Dr. L. pays particular attention to the treatment of Cancers, Tumors, &c. N. B. The first two weeks of each month the Doctor will be found as usual at his office, 104½ Federal St., Portland, Me. May 7

C. H. PEIRCE &amp; CO. 5 Cornhill.

July 2

CIRCULAR. THE SUBSCRIBERS HAVE THE pleasure of announcing to their friends and the public, that, in addition to the former facilities they have secured the valuable services of Mr. BENJAMIN J. CLAPP, a gentleman whose reputation as an Artist and Engraver, is well known in the most cultivated circles. With every desirable style of Goods upon their counters, and with the names of the most celebrated Engravers, they have secured the services of the most skillful and experienced Engravers, and are enabled to execute all orders for the Garments manufactured from their Cloths, the subscribers feel assured of giving general satisfaction, and of securing a continuance of the patronage they have hitherto enjoyed.

CLAPP &amp; GAVETT.

GEORGE B. CLAPP.

GEORGE B. GAVETT.

PATRICIA NORRIS—R. SALVO, having connected himself as Cutter with the firm of Clapp & Gavett, hereby gives notice to his old friends and patrons that he may be found at their establishment, Corner of Tremont and Beadon streets, where he will be happy to wait upon them in his professional services, and, ready, as of old,